

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

NO. 5.

OCTOBER, 1829.

VOL. VI.

Original Communications.

FOR THE RELIGIOUS MONITOR.

ANALYSIS OF HEBREWS

viii. 6-13.

[Continued from page 448, Vol. v.]

5. The time of the church's constitution. This embraces a long series of events extending from the first revelation of mercy down to the completion of the sacred canon by the latest of the New Testament penmen. It is not here proposed to give a history of the church during this interesting period of her existence; but only to mark some of the most distinct and obvious steps by which she has arrived at her present and permanent state of organization. The church of God, then, received existence and became visible from the reception of the first gospel promise delivered to the parents of the human race in paradise. The eternal Son of God, who had been from everlasting anointed the Head and Builder, is here distinctly seen to enter on the exercise of his commission and commence rearing the grand edifice which eternal love had purposed and infinite wisdom devised. Gen. iii. 8: 'And they heard the voice of the Lord God walking in the garden in the cool of the day.' The same mode of bringing men to be members of his body, both visible and invisible, was then adopted that has been employed ever since, and that must be observed till the consummation of the ages. A promise was given and embraced, (verse 15,) 'I will put enmity between thee and the woman, and between thy seed and her seed. It (or he) shall bruise thy head, and thou shalt bruise his heel.' Here was announced the appearance of one sufficiently mighty to crush the grand adversary and destroy his works. And if the fallen pair, who were the objects of these joyful tidings, had at the time a due conviction of the guilt to be removed

in order to such a conquest, they must have known their promised deliverer to be divine, to be possessed of very Godhead. He is also plainly announced as one who shall appear in human nature, and not only be vulnerable, but actually wounded. He is the seed of the woman, very man, and suffers death in his inferior nature, is bruised in the heel. The grace and salvation here promised, consist in the enmity to be placed between the serpent and the woman, and in the victory of the latter to be achieved by the destruction of the former. The woman and the serpent are emblems of the church and the devil. They are so read in the latest article of divine revelation. Rev. xii. 1, 3. In these precious words began to be developed the mystery of God in the salvation of sinners by Jesus Christ. Here was a clear warrant given the guilty and astonished hearers of the truth and mercy spoken to trust in the voice of JEHOVAH ELOHIM, the person speaking, and to avouch him to be their Lord and Saviour. They did thus avouch him. A real engagement by covenant, only less explicit than in subsequent times, immediately took place. The promise on God's part we have in express words. The profession of faith and obedience on the part of Adam and Eve, is implied in the name which the man gave his wife upon hearing the promise. Verse 20. And Adam called his wife's name Eve, i. e. *Life*, because she was the mother of all living. He had before given her the name of *woman*, to denote her natural relation to himself. But the inspired historian places this second act of naming between God's passing of the sentence which contained the promise, and his cloathing of them with coats of skin. All this was prior to their expulsion from the garden. While they yet stood naked and trembling in the presence of that Voice who addressed them, the man audibly pronounced this significant name *Life*, on the woman, whom he bears thus honourably mentioned in the promise. It is unreasonable to suppose that Adam in these circumstances took leisure to speculate upon the procreation of his species, and to devise and bestow upon his wife a name expressive merely of a natural relation. He called her name *Life*, the name of that blessing which now he had lost, and which most of all things he needed. He thus expressed his faith of life eternal in that living Seed, who is the true God and Eternal Life, and of whom Eve was to be the mother. She was consequently the mother of all the spiritual living. The clothing of these primitive believers with coats of skin, is recorded in close connection with the promise. It took place before they were ejected the garden or dismissed from the audience of their Judge, now become their Saviour. The ordinance of sacrifice did exist in the family of Adam. Gen. iv. 3, 4. In these

coats of skin we see its origin, and have a clear proof that it was divine. It was with raiment of divine appointment that men were first enrobed. JEHOVAH ELOHIM made it. We are not informed what use was made of the bodies and blood of the animals from which these skins were taken. Nor is it stated in the case of Abel's sacrifice what became of the skins. Yet according to the instituted rite, afterwards recorded in full, both the one and the other were appropriated to sacred purposes. Lev. vii. 8. Heb. xiii. 11. The killing of the animal, as a type of our blessed surety's death, was necessary either in preparing the ceremonial robes of our first parents, or in offering the victims sacrificed by believing Abel; and in this the whole essence of the ordinance consisted.—Thus the naming of Eve, the wearing of ceremonial raiment, the performing of whatever sacred rites were by God enjoined, and the transmitting of these to posterity with the doctrines of the promise on which they were founded, all tended to proclaim the faith and obedience of our recovered first parents, and *constituted* them the original members of the church of God upon earth.

This primitive state of organization continued among the people of God without any material alteration, till the time of Abraham. During this long period, there were at least two extraordinary teachers and preachers of righteousness—Enoch and Noah. Jude 14. 1 Pet. ii. 5. But no official characters of any stated order, were known in the church till long after Abraham, except the heads of families, or in case perhaps of their decease, or of any other deficiency, the firstborn sons. Gen. iv. 7. Ex. xxiv. 5. It has appeared probable to some, and is indeed more than probable, that worshipping assemblies, composed of more than one family, were instituted as early as the days of Enos, and that the worshippers uniting with each other in these, had hereby the privilege of making a public profession. They called themselves by the name of Jehovah. Gen. iv. 26. Then it was that Seth began to have a family of his own, distinct from that of his father Adam. These two families with any others, the families of Adam's children, not named in the sacred history, uniting with each other in adherence to the true worship of God, and in opposition to the apostate course of Cain and his posterity, called upon, and called themselves by, the name of Jehovah.

The inspired historian calls them the sons of God to distinguish them from the sons of men, the Cainites, or those who made no such profession. Gen. vi. 2. Whatever were the solemn exercises performed in those assemblies, all the fathers of families having full authority to officiate, each in his own household, might, by mutual consent, lead the worship

each one in his turn, or confer this authority for the time being, on some one of their number deemed the most suitable. This first period of ecclesiastical order, is called *the patriarchal age*.

It is in the history of Noah that we find the name covenant first used by God to express the organ of relation subsisting between himself and his people. Gen. vi. 18. and ix. 9. But the thing thus expressed is not there mentioned as new. In the original promise, the language is, 'I will put, or place enmity.' Here he says, 'I will establish my covenant,' or cause it to stand. The apostate world destroyed by the deluge, had broken the covenant and with them it was rescinded, but with Noah and his family God causes it to stand. To the covenant thus established, was appended the sign of the bow in the cloud; and a new precept is added, in which death is enacted as the penalty of murder. This latter appears indeed to be a dictate of nature, but from imitation of the divine reprove granted to Cain, the practice of inflicting the penalty had probably been hitherto declined. This precept obviously implied in it the duty of erecting a magistracy. It was attended with the institution of the civil, but at the same time, typical office of Goel, or Kinsman Redeemer and avenger of blood. Gen. ix. 5. 'At the hand of every man's brother will I require the life of man.' *Heb.* 'At the hand of a man, his brother, will I require the life of man.' That is, 'At the hand of one who is his brother, or near kinsman, will I require vengeance to be executed by taking life for the life of the murdered man.' The office of Goel was understood in the family of Judah. Gen. xxxviii. 8. Whence did it originate? The duty of the avenger was defined in the law of Moses. Num. xxxv. But the commission is no where recorded, if not in the command now considered. The permission to eat flesh with the prohibition of blood, were connected with the above precept, yet this renovation of the covenant with Noah is not to be viewed as commencing a new state of organization. The order of the patriarchal age still continued.

And let it not here escape our attention, that both in the erection of the covenant with Adam and Eve in the garden, and also in the renovation of it with Noah, it was so framed as expressly to embrace posterity. The promise was made to the woman and her seed. Gen. iii. 15. And says God to Noah and his sons—'And I, behold I, establish my covenant with you and with your seed after you.' Gen. ix. 8, 9. In the former case it may be urged that the seed named was Christ. This is indeed to be admitted. In the latter case, the unbelieving posterity, it may be alleged, could not be included in the promise, in so far as it was spiritual. And this must also

be admitted. But a similar promise being made to Abraham, the Holy Spirit expounds it as referring both to the Head and members, both to Christ personal and Christ mystical. Gen. xii. 7. Gal. iii. 16. So must the promise be expounded which was made to the mother of all living. So must the promise made to the second common father of mankind. It is equally plain that while the covenant, as established with any one, embraced with him his posterity yet unborn, and any of them who might yet be in a state of infancy, the unbelieving part of them only, or those who, having come to years of discretion, had despised the promise, were disinherited of their privileges and rejected. Such was the case with the antediluvian apostates. Such was the case with the apostate nations descending from Noah. Infants, therefore, were recognized as members of the visible church from its earliest constitution, and before the covenant had a seal, or an infant existed.

A second state of the church's organization commences with the call of Abraham out of Ur, of the Chaldees. Gen. xii. 1. The covenant and promise now renewed with this patriarch, placed a more marked distinction between the church and the world. Formerly all the families of the earth were included in the promise, until that any of them voluntarily excluded themselves. But now, when idolatry had become almost universal, all nations are suffered to wander for a time in their own counsels, and the great work of calling and collecting commences on the person of Abraham. He is constituted the depository of the promises, the grand pattern of effectual calling, and of justifying faith, the father ecclesiastic to all succeeding church members. Rom. iv. 16. The initiating sign and seal of circumcision was instituted in connection with this divine call, and introduced a clearness of distinction between the visible church and the world, which shall endure till the remotest ages. Gen. chap. xv.. The sudden expansion of Abraham's family, we mean those of his posterity who adhered to the covenant, into twelve tribes, comprising in the close of the Egyptian bondage, many hundred thousands of souls, produced no immediate change in the ecclesiastical constitution and worship. If larger assemblies than formerly were held for religious purposes, they must still have been regulated by the rules of the patriarchal age. Extraordinary persons not of this family, were in a few instances donated with the office of priest, as a temporary thing, and by this means certain remnants of the patriarchal church, were for a time preserved among the nations. Such were Melchizedek the Canaanite, Jethro the Midianite, and perhaps Job among the children of the East. Melchizedek is the first person named in scripture as having commission to exercise the

sacred function beyond the verge of his own family. Gen. xiv. 18, 20. Ex. ii. 16, and ch. 18. Job. xlii. 8. But no stated and ordinary ministry existed till so late as the giving of the law and renewing of the covenant at Sinai. Ex. xxiv. 5. The young men then employed, may have been the first-born of families whom God declares to have been consecrated in a more solemn and higher degree than formerly, by the destruction of all the first-born of Egypt. Num. iii. 13. The institution of the passover, though introduced at a late period, and like circumcision with a view to the more compact state of the church, yet belonged to the Abrahamic period. Two seals of the covenant never to be displaced but by the substitution of others of similar import, thus became established as badges of church-membership and bonds of union among the members. Ex. ch. xii. Yet each of these were legally dispensed in private, by the heads of families. Ex. iv. 25, and xii. 3, 4. 21, 46.

A third step in the progress of the church towards a perfect constitution was made in the renovation of the covenant at Sinai. The nature of this transaction has already been examined at length, in considering the deed of constitution, to which article I must here beg leave to refer the reader's attention, but especially to the analysis of Heb. viii. 6—13. The whole of the changes and additional institutions of this memorable crisis may be summed up in the following particulars.

1st. *A federal engagement* by an express and direct accession given to the terms divinely proposed. Here is the first instance on record of an associated number of church members standing up and *explicitly* entering into covenant with the Most High God.

2d. *The forming of a closer confederation of the members as one body.* A union of faith and of profession had formerly subsisted throughout the few families of the earth, which the LORD recognized as his. But the united oath of this numerous people, their mingling of breath in one solemn appeal from many mouths to the Most High searcher of every heart, was the most sacred pledge that could be tendered of the closest possible union, and constituted them and their spiritual posterity forever, the one church, the **KAL OF JEHOVAH**, or congregation of the LORD.

3d. *The ordinance of public solemn covenanting* thus established as of perpetual use. This divinely called for, and approved example of the church's covenanting at Sinai, was copied by many succeeding generations, in all the constituent parts of it, as of sufficient authority to impel them to the performance of the same duty. It is an ordinance which soon

came to be frequently employed for reviving the church after apostacy, and for confirming it when in imminent danger, either from external violence, or from an internal spirit of error and declension.

4th. *A written revelation* to be the first outlines of the sacred canon, and the standing basis of ecclesiastic organization. The two tables of the law served as the text. The five books of Moses were the divinely inspired comment, the first, and at this crisis, the only Bible given by God to man. None of these four particulars above stated belonged to the ceremonial law. For they cannot be shown to have been shadows or types of good things to come. Neither did they form any part of the judicial law, which was not yet delivered when the three first named particulars, all relating to the covenant deed took place, and the fourth had commenced with the proclamation of the ten precepts intended to be afterwards written.

5th. *The sacred ark and sanctuary.* These were introduced accompanied by many new ceremonies, the whole being however, reduced to one regular system. The celebration of many the most solemn of those rites, was henceforth to be ordinarily confined to one place, and this was a very distinguishing feature of the public and religious order of this era.

6th. The appointment of a stated ministry and priesthood. Ex. xxviii. 1. Aaron and his sons were initiated into office and commenced their service with the erection of the tabernacle on the first day of the second year after their exit from Egypt. Ex. xl. 17, 31. Lev. viii. ch. We have already referred the reader to those articles in which the nature and design of that holy function has been in some measure explained. The whole tribe of Levi were afterwards set apart as agents and helps of Aaron and his sons. Being employed as helps only in performing some of the duties of the priesthood. They were not priests in the strict and proper sense of the word, and are never so called in scripture, except, perhaps, when the name may be taken in an extended sense, to denote the office of teaching the law, and of leading in the exercise of the moral institutions of worship. It is with respect to those moral duties of the Levitical order, that we have given their office the general name of ministry. The family of Aaron only were invested with the priesthood in its full extent. The whole tribe of Levi participated in the ministry.—All that was peculiar to the former was ceremonial, and so Aaron's priesthood is in scripture compared to that of Christ. All that was common to the whole tribe of Levi, (excepting the agency of the latter class of them above noticed,) was moral, and therefore their office is mentioned as continuing in the ministry of the New Testament. Mal. iii. 3. Mat. xxiii. 34.

But the subject of the holy ministry, commencing in the covenant of Levi, we defer for the present, as it merits a separate discussion.

7th. *The erecting of a consistory of elders.* Num. xi. 16. The office to which those seventy were solemnly set apart, by presenting them before God, was of the ecclesiastical, and not of the civil kind. This appears from the effect immediately produced by the spirit of their station with which they were clothed. 'They prophesied and did not cease.' The civil policy of the nation had been settled before, in the appointment of captains of various grades. Ex. xviii. 25. The church of God is always one. Her several organized assemblies are only so many component parts of the great whole. But the collected condition of the people in the wilderness, precluded the necessity of having separate organizations of lesser assemblies, and rulers appropriated to each. They formed but one *congregation* in the strictest sense of the word. Precisely similar in this respect was the state of the New Testament church, for sometime after our Lord's ascension.* And when the catholic christian church, convened at Jerusalem, had by the apostles direction, ordained deacons to serve in that general association, the example was soon copied by the respective congregations in every district and city.

The ordinance of deacon is justly viewed as being derived from the apostolic precept, first received and put in practice at Jerusalem. Upon the same principle, we may refer to the primary and divinely appointed Sanhedrim of Israel, and the origin of ruling elder in the church of God. It might occasion too great a digression to undertake to here vindicate at length the position now assumed. The early antiquity of the synagogue worship is easily evinced, from Acts xv. 21. compared with numerous facts of Old Testament record. And each of these synagogues, or lesser associations of worshippers, had a plurality of rulers. Mark v. 22. The name by which they were designated, according to the best writers on Jewish antiquity, was that of seniors, or elders.

A fourth ordinance, in the organization of the church, was made under the extraordinary ministry of David and Solomon. We have two inspired speakers in the book of the Acts, who purposely treat of the vicissitude of God's dispensations towards his ancient church; and in both cases the series is made to terminate in the charge now mentioned, while in one of them the ministry of John is noticed as being the first link in a new chain or series. The location of the ark on the chosen mount Zion marks the commencement of the era now to

* Acts i. 15, and ii. 1, 14, and iv. 32, and vi. 1, 7.

be considered. 2 Samuel 6th chap. and 1 Chron. 15, and 16 chapters. It is not necessary to our present purpose to describe the slight alterations of this period in the sacred utensils of ceremonial worship, nor even to speak of the substitution of a splendid temple for the humble tabernacle erected at Sinai. The arranging moreover of the Levites into separate classes we may for the present omit. The principal change that here calls for our attention, consisted in *the institution of the ordinance of psalmody*, or of formal and stated praise.— Sacred odes of divine composition had indeed been delivered, and on extraordinary occasions were in use before this time. And David having been, when a youth, suffused with the holy unction, from the hands of the prophet, in the presence of all his brethren, the spirit of God came upon him from that day and forward. 1 Sam. xvi. 13. Some of the precious psalms, which afterwards became songs of Zion, were no doubt penned previous to the election of that hill by God for the mountain of his holiness, previous to the ordinance of tuning either there or in any other place the harp and voice in stated formal praise. It was not however the inspiration of the Spirit employed in procuring these compositions, nor their admirable adaptation merely to the end for which they were designed, that gave them authority as forms to be used, or that created the ordinance, and warranted the practice of singing statedly and publicly in the solemn worship of God. The origin of the ordinance is given and its history commences in 1 Chron. xvi. 7. 'Then on that day David delivered first this psalm to thank the Lord, into the hand of Asaph and his brethren.' The same person who was divinely commissioned to station the ark of the covenant on the hill of Zion, and settle the combined worship of the great congregation there, did, by virtue of the same divine commission, deliver the ordinance of singing public praise. These things he did not as the king, but as the prophet, and the psalmist of Israel. And with the ordinance, he also delivered the system of psalmody to be used, though yet in its insipient state. The fact and authority of the institution is marked by the word *delivered*. The same word marks the institution of the two tables of the law, and likewise the institution of the ordinance of the Lord's Supper, as transmitted by the Apostle to the Gentile churches. Ex. xxxi. 18. Deut. x. 4. 1 Cor. xi. 23. The date of this delivery is sufficiently marked from the day. "On that day" it was when David brought up the ark from the house of Obededom, to the city of David. The Hebrew noun *Barash*, which is rendered *first*, as if it were an adverb, is in the oblique case. It is properly rendered by Vatablus and Osiander in Pool's Synopsis, *in the beginning*. They expound it to mean, 'In

the beginning of praises. 'Then he made the beginning of the praises of God, Asaph being the minister, leader of the song. As if he had said, From that time God was statedly praised in psalms and sacred music through the instrumentality of the above named persons.' 'He afterwards' say the Belgic interpreters 'dictated many other psalms, and delivered them to the Levites in like manner to be sung.' 'And so they praised the Lord,' says Henry, 'much affected no doubt with this newly *instituted* way of devotion, which had been hitherto used in the schools of the prophets only.' A difficulty here, does indeed present itself, to see how the delivery of a psalm, which is no where found entire in the book of psalms could be called the beginning of the system. But this difficulty is occasioned only by the supplement to the original text, inserted by the translators. For literally it would read thus: 'On that day then David delivered *for a head, (in the beginning)* for praising Jehovah by the hand of Asaph and his brethren.' The thing delivered is not named, but only described. It was for a head and beginning of the Psalter, and it consisted of the several odes or hymns, parts of which are given below. From the 8th to the 22d *verse*, the quotation is made from the 105. Psalm. From the 23d to the 33d *verse*, it is the 96. Psalm entire, with little variation of language; the 34th *verse*, is the commencement of several of the Psalms, but we may consider it as taken from Psalm 106, the conclusion of which is given in the 34th and 35th *verses* of the chapter. During the remaining part of David's life, other Psalms were no doubt added to the collection by the united decision of the prophets. 2 Chron. xxix. 25. And new additions perhaps were made to it, in the same manner as to the other scriptures, till the time of Ezra. In process of time, however, the different books of holy scripture, and the separate pieces of sacred psalmody, were all arranged in order. In the New Testament we have this title—'The Book of Psalms,' denoting a complete and regularly digested system, of well known authority, and of long and standing use. Luke xx. 42. The visible kingdom of God being thus brought to a high degree of perfection, in doctrine, order, and worship, the Holy Spirit intimates a pause to take place in the work of organizing, till one should appear in the spirit and power of Elijah. And commanding due attention to be paid, in the meantime, to the instructions already given, especially by Moses, the first and chief of his holy penman, he seals up the whole with the awful penalty of a curse. Malachi iv. 4—6.

The fifth and next advance towards a perfect constitution commenced with the ministry of John the Baptist, and extended to the death of Christ. This period is distinctly marked

as the beginning of *the kingdom of Heaven*, the name being used emphatically to denote the church in her New Testament state. Mat. xi. 12, 13. The ordinance of baptism introduced by John, the immediate herald of our coming Lord, stands foremost in the series of New Testament changes. Mark i. 4. 'John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.' The import of this rite as delivered and administered by John, cannot, with any show of intelligence, be disputed. It signified the grace of repentance, and the remission of sins. The water of baptism, did, therefore, represent the gift of the Holy Spirit, by whom repentance is wrought, and the blood of Jesus without which there is no remission. These were the same as the cutting off of Messiah and the purifying of the heart prefigured by circumcision. Deut. xxx. 6. Dan. ix. 26. Baptism too, like the ceremony which it was intended to supersede, served from its earliest origin to initiate the baptized into the visible kingdom of God. Luke vii. 29. Mat. xxi. 31. It was during the eventful era now under review that the King and Lord himself appeared in his incarnate state. But appearing in the form of a servant, his entrance on the ministry is not attended with any immediate change, and what he did in person deliver as new, carries in it nothing more splendid, and no greater weight of authority, than the deliveries of any of his inspired messengers. They spoke in his name, he in his own name, and in that of his Father.

(To be continued in our next.)

TO THE EDITOR OF THE RELIGIOUS MONITOR.

Sir —I send you the few following observations on part of a correspondence between the Associate Synod of North America and the Synod of the Reformed Presbyterian Church, which has been published by the Reformed Synod. By giving them a place in your Magazine you will oblige

Your ob't. Serv't.,

A. H.

I believe it has been the usual practice, in the case of negotiations between civil or religious communities, to keep the correspondence private at least till it be finished, and it has been thought indecorous for the one party to publish any part of such correspondence without the consent of the other party, so long as the negotiation is pending. Whether our Reformed Presbyterian Brethren differ from the rest of mankind in their ideas of decorum, or whether they may not have thought to gain some advantage to their cause by publishing the unfinished correspondence between them and the Associ-

ate Synod, it is not for me to determine. But as they have thought fit to lay it before the public, and even to publish their last letter to the Associate Synod before that body could receive it, I can see no impropriety in following up that correspondence with a few remarks that may help the reader to understand it.

That we may have a correct view of the circumstances which led to this correspondence between the two Synods, it may be necessary to take a glance at the history of the two religious bodies to which they respectively belong. That body of professing christians who have taken to themselves the name of the Reformed Presbyterian Church, had their rise in Scotland as a distinct religious party, towards the close of the Seventeenth century. Though the Presbyterians were much divided among themselves, and split into several parties, at the time of the revolution in Great Britain,* when the persecuting government was overturned, and Presbyterian church government restored in Scotland; yet as they found matters so much better than they had anticipated, they generally fell in with the settlement of religion which then took place. Three ministers however, viz. the Rev. Messrs. Lining, Shields, and Boyd, with the people who adhered to them, kept aloof from the established church, and maintained a separate communion for some time. But growing weary of their divisions, and as they said, "longing" for an opportunity to bring "their unhappy differences to a happy and holy close," they made application to the General Assembly that met at Edinburgh, in October, 1690, to be united to the church, and they were accordingly received into communion, "after they were gravely admonished by the Moderator, to walk orderly in time coming, in opposition to all schism and division."†

Some of the people who had formerly adhered to these ministers, conceiving they had deserted their Testimony, by joining the church in the manner they had done, refused to go along with them. But being now left without pastors, they adopted strange notions respecting the nature and ends of civil government. They knew, that during the late persecution, many of the Presbyterians had disowned the authority of Charles II, and his brother James, because they were tyrants and had perverted all the ends of government. But not adverting to the distinction between the tyranny and persecution from which they had been delivered, and the revolutionary government which was founded on the national will, these

* 1688.

† See a full account of the whole matter in the printed acts of the General Assembly convened at Edinburg, 16th Oct. 1690,

people disowned the civil powers and refused obedience to their lawful commands.

As they had no pastors they formed themselves into small societies, which were occasionally visited and exhorted by a Mr. Robert Smith, a student of divinity, who adhered to them. They continued in this state, without ministers, and without public ordinances, about sixteen years, when they called Mr. John M'Millan to be their minister. Mr. M'Millan had been for some time minister of the parish of Balmaghie; had been deposed by the Presbytery of Kirkcubright for schism and other disorders;* had for some time submitted to the sentence of deposition, and had again resumed the exercise of his ministerial office without being restored to it by any ecclesiastical authority.† Things continued in this state with Mr. M'Millan and the society people, as they were called, when the Secession took place, in November, 1733.

Though all the Presbyterian ministers had coalesced shortly after the revolution, yet there were many grievances of which the more faithful among them had always complained. At the first meeting of the Assembly in 1790, no care had been taken to exclude those who had been unfaithful in trying times. That Assembly was composed indiscriminately of those ministers who had suffered persecution for the sake of truth, and of those who had been indulged; of those who had conformed to Episcopacy, and of those who had persecuted the more strict Presbyterians. It was not to be expected that a body made up of such materials would be very distinguished for its zeal, either in maintaining purity of doctrine, or strictness of discipline. Accordingly the records of the General Assembly, for many years after the revolution, furnish a history of the exertions and contendings of the friends of reformation, to main-

* See Acts of General Assembly, printed at Edingburgh 1704.

† Some of our reformed brethren have attempted to deny that Mr. M'Millan ever submitted to the sentence of deposition; but the fact appears to be too well attested to admit of much doubt. Wilson who was well acquainted with Mr. M'Millan, and who was some time under his ministry, says expressly that he divested himself of his ministry by subscribed submission to the Erastian church, and in consequence thereof, "laying aside his ministry half a year without preaching any." See Dying Testimonies, p. 377. It was quite common for his own people to call his submission to the church Judicatories, "his fainting." Patrick Walker also says that Mr. M'Millan "did judicially and solemnly, again and again, confess his great sin, and profess his great sorrow for his separating courses and promise amendment." Remarkable Things, p. 198. And the whole acquires confirmation from the lame and defective manner in which Mr. M'Millan of Sandhills, has attempted to vindicate his father's character, and to support the validity of his office. He allows that his father "acknowledged it to have been his fault to contravene the sentence passed against him and to decline the Presbytery." But he says "he cannot be persuaded that his acknowledgment went so far as to divest him of the ministerial office and authority." But we need not be surprised at this, when we consider that both his own office and that of the whole Reformed Presbytery was at stake. See Appendix to Vindicio Magistratus, by Mr. M'Millan of Sandhills.

tain the truth against the encroachments of error, and the inroads which were made upon the discipline of the church.

The law of patronage which was enacted in 1711, by which the power of presenting ministers to vacant parishes was vested in the crown, and in some of the principal noblemen and landholders, without any regard to the choice of the people, soon became one of the greatest grievances in the established church. Against this and other evils, faithful ministers bore testimony from time to time as opportunities were presented. Mr. Ebenezer Erskine,* a minister of the establishment, and a son of one of those ministers, who had suffered for the truth in the late persecution, and who was himself warmly attached to the cause of reformation, manifested great boldness in reproving the corruptions of the times. In a sermon preached at the opening of the Synod of Perth and Stirling, in October 1732, he openly testified against the prevailing evils, and particularly against an act of the General Assembly passed that same year in favour of intrusions, and sanctioning the law of patronage, as being an unscriptural encroachment on the rights of the christian people. For his faithfulness in this matter he was judged censurable by the Synod, which ordained that he should be rebuked and admonished to abstain from similar conduct in future. Mr. Erskine together with Mr. Fisher, protested against this deed of Synod, and appealed to the next General Assembly. The Assembly approved of the proceedings of the Synod, and directed that their sentence should be carried into immediate execution. Mr. Erskine protested against this deed of the Assembly, and refused to submit to it, asserting his "liberty to preach the same truths, and to testify against the same or like defections, upon all proper occasions." Three other ministers, viz. Messrs. Fisher, Moncrieff, and Wilson, adhered to this protest. The Assembly appointed all the four to appear before the commission in Au-

*The Rev. Henry Erskine, father of Ralph and Ebenezer Erskine, was one of the sufferers during the persecution in Scotland. He was ordained at Cornhill, in Northumberland, in 1649, but ejected by the act of Uniformity, 24th August, 1662. He then returned to Scotland where he preached sometimes in his own house, and occasionally in the fields, till September 1681, when he was forced by indisposition to discontinue his labours. He was seized by a party of soldiers when at family worship, 23d April, 1682. On the 12th of May, he was carried before a committee of the council at Edinburgh, and required to bind himself to preach no more at Conventicles. To this proposal he made the following heroic reply. "My lord, I have my commission from Christ, and though I were within an hour of my death, I durst not lay it down at any mortal man's foot." He was sentenced to pay a fine of 5000 marks, and to be imprisoned in the Bass till it was paid. By the intercession of some friends and the influence of his kinsman the Earl of Mar, he escaped going to the Bass, and was allowed to depart the kingdom. He retired to the north of England and preached every Lord's day at Monilaws, till 1687, when he returned to Scotland and preached in a Meeting-House till the revolution, when he was settled minister in Churnside, where he died 1696.

gust, and ordained that in case they did not then give the satisfaction required of them, they should then be subjected to a higher censure. As they continued to adhere to their protest, the commission first suspended them, then loosed their relation to their several charges, and finally declared them to be no longer ministers of the church of Scotland. When this sentence of the commission was intimated to them, 16th Nov. 1733, finding they were thrust out of the church, merely for their faithfulness in testifying against her corruptions, they immediately protested that they were obliged to make a Secession from the prevailing party in the established church; and that it would be lawful for them to exercise the keys of doctrine, discipline and government, according to the word of God, the Confession of Faith, and the Constitution and principles of the covenanted church of Scotland, as if no censure had been passed upon them.

A Secession being thus stated from the judicatories of the established church, the Seceding ministers in the course of a few weeks, constituted themselves into a Presbytery, which was afterwards called The Associate Presbytery. About this time some proposals were made for a union between Mr. M'Millan and the Society people and Seceders. There were many inducements to both parties to wish for a union.—Mr. M'Millan was the only minister belonging to his own party, and of course he and his people had no means of licensing or ordaining according to Presbyterian principles, and it was only from a union with some other party, or individual minister, that they could reasonably hope for the means of continuing the gospel ministry among them, according to their own views.* These considerations may be supposed to have had some weight in leading them to wish for a union with the Seceders. On the other hand, the Seceding ministers admit in their publications, that they felt themselves at first to be but weak handed, and it is but reasonable to believe, they would be desirous to profit by every means of consistently adding to their strength. But notwithstanding these motives to union, there were obstructions in the way, which effectually kept them apart. Mr. M'Millan and his people would not give up with their unscriptural views of magistracy, and Seceders objected to their notions about civil government, till their time unheard of in the christian church, and scrupled at the irregular manner in which Mr. M'Millan had resumed the exercise of his office.

While things continued in this state, an event took place which served to bring the two parties more directly into a

* Mr. M'Millan was now an aged man. He had been a minister upwards of thirty years.

state of opposition to each other. In 1742, The Associate Presbytery passed an act for renewing the covenants, and as they were convinced that none of the forms used in former times, would serve for a present bond, they agreed that an engagement to duties should be framed corresponding to their circumstances. From this act, Mr. Nairn dissented, and gave in reasons of dissent, first at Stirling, Dec. 23, 1742, and again he gave in reasons of dissent and secession at Edinburgh, Feb. 3, 1734. He opposed the Presbytery chiefly on these grounds; first, because they would not swear the covenants in the very words which had been originally employed. And secondly, because they would not disown the civil rulers of the nation, even in their lawful commands. The Presbytery dealt with him for some time with a view to bring him to a sense of his errors, but not succeeding in their efforts to reclaim him, they finally laid him under a sentence of deposition and excommunication.

The Associate Presbytery, further vindicated their procedure by publishing answers to Mr. Nairn's reasons of dissent, and judging themselves Providentially called to it by his conduct, they also about the same time, published a Defence and Declaration of their principles anent the (then) civil government. In this performance they neither denied nor extenuated the errors and corruptions of the government; but they defended the practice of Christians in obeying the lawful commands of rulers, set over them in Providence, and acknowledged by the consent of society, although differing from them in religion. They asserted very fully and clearly the principles of civil liberty, by shewing that the people taken collectively are not in a state of subjection, but have a full right to lay aside their chief magistrate when he does not fulfil his engagements, and refuses to be reformed. But they maintained that the minority in a nation, are bound to obey the *lawful* commands of such as have the general consent to rule, because otherwise there would be an end to all order in society. Whereas, if the civil power require of us aught that is inconsistent with our duty to God, then we *ought to obey God rather than man.** In these principles they agree with the Confessions of all the Reformed churches abroad, and especially with the Confession of the Reformed church of Scotland.*

In the mean time Mr. Nairn concurring with Mr. M'Millan, originated what was called the Reformed Presbytery, which quickly proceeded to license and ordain several persons to the office of the Holy ministry. This Presbytery, soon after their erection, resolved to publish a Judicial Testimony, in order

* See Westminster Confession of Faith, Chap. 23. Art. 4. "Infidelity, or difference in religion, doth not make void the Magistrate's just and legal authority, nor free the people from their due obedience to him."

to vindicate and defend their principles; and they accordingly appointed Mr. Nairn to prepare a draught to be laid before them. But Mr. Nairn, who had made so many changes, was no way steadfast in his adherence to the cause of his new friends; and before this work was completed, he was suspended and deposed by that Presbytery which he had assisted to erect.* Resolved however to prosecute their design, the Presbytery appointed another of their members to the same work, and that there might be no unnecessary delay, they allowed him a respite from his public labours till it should be finished. But the publication of the Testimony was again retarded, by a controversy which arose in the Presbytery. In 1749, Mr. Frazer, of Brae, who had been some time minister at Culross, published a book entitled, *A Treatise on Saving Faith*, in which the Arminian doctrine of universal redemption was asserted, together with some other errors, such as the common benefits of this life are the fruit of Christ's death, and the magistrate's power doth flow from Christ as Mediator.† As this book had been extensively circulated among the people belonging to the Reformed Presbytery, Mr. M'Millan proposed that the Presbytery should condemn the appendix as containing Arminian errors. This proposal was opposed by Mr. James Hall, another member of Presbytery. The dispute was carried on with great warmth for some time, and finally issued in a rupture, April 9, 1753.‡ Each party called itself the Reformed Presbytery and the brother who had been appointed to prepare the Testimony, happening to be of the party which separated from Mr. M'Millan, this circumstance again

* Some have thought that Mr. Nairn was used merely as a tool for the erection of the Reformed Presbytery. The writer of this article does not wish to express any opinion on this subject. But it is very certain that this newly erected Presbytery proceeded with great diligence to license and ordain a few ministers, and then laid Mr. Nairn aside.

† See an account of Frazer of Brae's Scheme, *Religious Monitor*, vol. 5. pp. 18—63.

‡ At the meeting of the Reformed Presbytery, held at "Brownhill, April 7, O. S. 1753," and continued on the 8th and 9th, the Rev. Mr. M'Millan, and his son, the only ministers present who were opposed to Frazer's Appendix, succeeded in getting it condemned by a majority of one, on the evening of the 8th. On the morning of the 9th, Mr. Hall, who was in favour of the Appendix, overruled that as the affair had been determined by so slender a majority, it might yet be retained in suspense and nothing more done until further conference therein might take place and absent members be heard. This was refused and Mr. Innes the moderator, and Mr. Hall with two elders, next proposed that as Mr. M'Millan, Jun. had insinuated that he had a particular sense of his own on the state of the vote, his explication should be engrossed and the affair again submitted to a vote of the Presbytery. As this was also refused the above members protested, when Mr. M'Millan protested against this protest and retired from the meeting with all who adhered to him. True state of the difference between the Reformed Presbytery and some brethren who lately deserted them. Edinburgh 1753—Mr. Wilson, who testifies against them all, says that Hall and Innes were joined by Mr. Peter Recky, and John Cameron, pretended preachers of the gospel, and by Mr. William Martin, a pretended student of divinity. This Reformed Presbytery was soon after dissolved.

delayed its publication. But although the Presbytery acknowledged, that by these difficulties and the paucity of their number, they had been "almost wholly discouraged from attempting again, what they had been oftener than once disappointed in," yet considering there was "a door open for babes," they resolved not to deprive either "the people of their particular inspection, or the generation, of any benefit that might be obtained by a work of this nature," resolved on giving a Testimony to the world. In pursuance of this pious and benevolent purpose, this long promised and long expected Testimony was at length enacted "at Ploughlandhead, the 6th day of June, 1761.

In this work the Reformed Presbytery stated, and endeavoured to explain their principles on the subject of civil government. But as some passages of this book were very obscure, and by many thought ambiguous, in the year 1777 they published a new edition, with notes of the same authority with the Testimony. With the publishing of this Testimony, the Reformed Presbytery commenced that course of misrepresentation of the principles of Seceders, which has been persisted in by their successors, with a degree of recklessness and disregard to truth altogether inconsistent with their assumed character, and of which Seceders have till this day but too much reason to complain. Of part of these misrepresentations I now purpose to give some account; but as I find that these introductory observations have been drawn out to a much greater length than was originally intended, it will be necessary to defer the performance of this purpose till another opportunity.

September 7, 1829.

CORRESPONDENCE

Between the Associate Synod of North America, and the Associate Synod of Original Seceders in Scotland.

[It is with pleasure we announce to our readers, that we have just received from the Clerk of Synod, a copy of this Correspondence, and that we shall commence its publication in this number, and continue it until completed.]

AUGUST 3, 1829.

To the Members of the Associate Synod of Scotland:

DEAR BRETHREN,

The Associate Synod of North America, having appointed the subscribers a committee to correspond with you, we have agreed to transmit the following extracts from their Minutes.

Pittsburgh, May 31, 1827.

"Resolved, That this Synod do recognize the protesting brethren in Scotland, or the Associate Synod, as continuing

to be one church with us, and engaged in maintaining the same testimony in behalf of a covenanted reformation, and do hereafter consider the act passed at Huntingdon, in 1820, as not applying to them. On motion it was agreed that a committee be appointed to address a friendly letter to the brethren of the Associate Synod, and inform them of the decisions of Synod respecting their case; and endeavour to arrange with them a plan of regular correspondence Dr. Anderson and Messrs. Allison and Heron, the committee."

According to the appointment of Synod, we will give an account of the previous decisions respecting you; which seems to be necessary for understanding the occasion, or reason of the late decision.

At a meeting of Synod in Huntingdon, May 1820, it was resolved that ministers and private members, coming from the churches in Nova Scotia, and Ireland, applying for admission into our communion, be required to approve of the standards of the Associate church, in the same manner as is required of any others joining our communion.

At a meeting of Synod in Philadelphia, May 1822, it was resolved, that in the event of missionaries arriving either from the Associate Synod, or from the United Associate Synod, the committee of missions be instructed to apply equally to both, the rule respecting an explicit approbation of our public standards. Against this resolution, so far as it respected you, three of the members present, Messrs. Ramsay, W. Wilson, and Allison, protested, and gave in reasons.

At a meeting of Synod, Philadelphia, May 1824, papers were received from you and from the United Associate Synod. These were so long that they could not be read in Synod. A committee was appointed to prepare a brief statement of your reasons of protest and the answers of the United Associate Synod, which was read. But the majority of the members could come to no settled judgment about these documents, and resolved to adhere to their act about receiving ministers coming from both Synods, passed in 1822. Against this resolution, Mr. Allison protested for reasons formerly given in and then offered. Mr. Ramsay renewed his former protest, and was joined in it by Mr. Scroggs.

At a meeting of Synod in Pittsburgh, May 1825, the following motion was made and seconded: "That, as, according to the act defining our connexion with the General Associate Synod in Scotland, it is declared, that, *if any thing in the proceedings of that body be contrary to truth and duty*, this Synod have the same liberty with others connected with the Synod to remonstrate, protest, or testify against the same; this Synod now consider whether the agreement of the late Gen-

eral Associate Synod to the Basis, on which the union of Seceders in Scotland is founded, be contrary to truth and duty." The act referred to was passed at Edinburgh in 1788. It was agreed to consider this motion; but a majority of the members having thought they could not discuss the merits of the Basis of this union for want of time, agreed to delay the further consideration of it till next meeting; and, in the interim, submit the matter to the consideration of Presbyteries. Another motion was then made and seconded: viz. "That the Synod repeal their acts passed at former meetings respecting the admission of ministers and private members from the Associate Synod of Scotland." But a delay of this motion till next meeting was agreed to. From this delay, eleven members, (ministers and elders,) craved their dissent to be marked.

At a meeting of Synod in Philadelphia, May 1826, a motion was made and seconded, that the Synod proceed immediately to the discussion of the question, "Approve or disapprove of said union?" The following was proposed as an amendment; "That this Synod pass no definitive sentence respecting the union in Scotland, but continue to receive ministers and members into communion upon their accession to our principles." After some conversation upon this and two other amendments which were not agreed to, two motions were made and agreed to. The first was, "That, whereas, in the judgment of this Synod, a majority of those formerly composing the General Associate Synod of Scotland, have deserted some principles in those standards under which that Synod was formerly recognized as a sister church; therefore, it is resolved, and we do hereby resolve, that we do not consider ourselves in a state of union with that United Associate Synod, formed by the union of the majority of the General Associate Synod and the Associate Synod of Scotland." The second was, "That we do hereby testify against the said union as a defection from the covenanted reformation." It was moved and seconded, to "postpone the consideration of the last motion till next meeting of Synod." But this motion was not agreed to. After all, the following motion was made and agreed to; "That, while we see no reason to believe, that the protesting brethren have deserted any of their former principles, yet, at the same time, we see no reason to set aside our former decision requiring an approbation of our professed principles from ministers and people, applying for communion with us." Several members protested against this resolution.

When the Synod met this year at Pittsburgh, there were two objects, for the attainment of which, the way seemed to

be opened by what had been done at the former meeting :— One was to have the evils of the Basis, and of the said union condemned. The other, was to have our peculiar connexion, as one witnessing body with you, restored.

With regard to the first of these objects, the Synod proposed to consider the evils of the Basis on which the said union was founded; and accordingly the following evils, having been specified, and laid before the Synod by a committee appointed for that purpose, were, after considerable discussion, found to be necessarily implied in the agreement of the majority of the General Synod to the said basis. Here we refer to printed minutes of Synod.

The finding of these evils in the agreement of the majority of the General Synod, served both to vindicate your conduct in opposing the Basis, and to confirm the resolution of this Synod at a former meeting: viz. to testify against said union as a defection from a covenanted reformation.

With regard to the other object to be obtained at our last meeting, namely, the restoration of our peculiar connexion with you as the same witnessing body, it was agreed to without much opposition, as is expressed in the first extract from the Synod's minutes.

Dear brethren, considering that the church of Christ, however scattered through the world, is one; considering ourselves as a branch of the Secession church, and considering the principles upon which the union was formed, and the plausible and popular reasonings which were used in support of it; we desire to join with you, in giving thanks to Zion's strong Redeemer for breaking the snare, and preserving us hitherto from being alienated and divided from one another, and from being drawn away from our scriptural profession.

As to the nature of our connexion, and of the intercourse between you and us, it appears to us that the regulations of the act of the General Associate Synod, in 1788, notwithstanding the changes that have taken place, are still, *mutatis mutandis*, in a great measure, applicable. The principles stated in that act are to be maintained; such as,—That our connexion is a scriptural union, according to the plan of presbyterial church government; that we ought not to enter into communion with such as are opposed to our witnessing profession; that we should not give up any truth that has been testified for in the Secession; that in solemn covenanting, though the forms used by you in your acknowledgement of sins and engagement to duty, may be different in words, on account of peculiar circumstances, yet they should be the same as to the principal matter and design, with the confession and engagements used by this Synod; that, if any thing in the proceed-

ings of your Synod should be found by us, contrary to truth and duty, or if any thing in the proceedings of our Synod should be found to be such by you, on each side, the same liberty should be allowed, of remonstrating, protesting, or testifying against it, &c.

Such intercourse, dear brethren, should be cultivated, that it may be a means, through the blessing of the Lord, of strengthening our hands, and encouraging our hearts in his work; of promoting both truth and peace in the church of Christ; and of preserving the knowledge of his name, and spreading it throughout the world. For this purpose it would be desirable that a regular correspondence should be kept up between you and us. We are not sure that we are prepared at present, to propose the best plan for this purpose; and would cheerfully agree to any one that might seem most proper or convenient to yourselves. We would just suggest that, until such a plan is devised and adopted, any official communication you may think proper to make to us, may be directed to the clerk of our Synod, (Rev. Andrew Heron, Rockbridge county, Virginia,) or, perhaps, with greater convenience, to the Rev. Thomas Beveridge, Philadelphia.

The grace of our Lord Jesus Christ be with you: Amen.

JOHN ANDERSON.

THO'S. ALLISON.

P. S. On account of the great distance of Mr. Heron, the other member of the committee, it was almost impracticable for us to obtain his signature with ours; but we had a late communication from him, and have good reason to believe he would agree with us in the above address to you. The Associate Synod of North America meets in Philadelphia on the 4th Wednesday of May next.

FOR THE RELIGIOUS MONITOR.

MR. EDITOR:—Presuming that the occasional insertion, in a religious miscellany, of useful extracts from different authors, might impart an agreeable variety, acceptable to the majority of readers, it has been sometime in contemplation to furnish a few for the Monitor. A specimen is now sent, to which additions may be made, as opportunity favours, if the idea meets with your approbation.* F.

* We fully agree with our correspondent that short extracts from different authors, and even long ones, where the importance and nature of the subject require it, cannot fail to "impart an agreeable variety, acceptable to a majority of readers." And the writings of many great and good men who have gone before us, contending valiantly for the truth, furnish a wide field from which may be gathered many precious gems, and much valuable instruction, that with the blessing of God, will edify, comfort, and strengthen, those who are of the household of faith. Our correspondent has our thanks for the extracts

ADAM'S SIN.—In the bare act of eating any particular fruit, there was doubtless no moral turpitude, but the sin of Adam did not consist in the naked abstract deed of tasting the produce of a tree. Had there been no prohibition, the deed would have been as harmless as eating any other fruit. But as the prohibition, with its annexed penalty, had been solemnly and explicitly set forth, the taste of the forbidden apple became a complex deed, involving much more than the simple act of manducation. It was a transgressing of God's command with a high hand; it was a questioning of his wisdom in issuing such a command; it was an utter disbelief of his word, united with the intolerable affront of giving credit to a lying and rebellious spirit, rather than to divine, essential truth. It was itself an overt act of rebellion, introducing so far as its effects might extend, confusion and disorder into the moral government of the Omnipotent. And it was all this without the poor plea of overwhelming and irresistible temptation. It was disobedience for the mere love of disobedience; it was transgressing for transgression's sake. It added the provocation of wanton insult to the atrocity of determined and desperate treason. Such is the complexion of that sin, by which man's life was forfeited; and mysteriously difficult, as may be the doctrine of original depravity, we know both from scripture, and from bitter experience, that the fallen pair generated children after their own depraved image and similitude. A being who has forfeited all holiness by rebelling against God, and by consequent alienation from him, is become, by the very constitution of his degenerate nature, physically incapable of any holy thought, or wish, or deed; and therefore incapable of genuine repentance, which involves in its very essence, a filial love of God, and a hearty abhorrence of sin, and is a holy action.—*Faber, Horæ Mosaica, vol. 2.*

INDWELLING SIN.—The remains of inbred corruption sufficiently account for the little progress which is too generally made in the christian profession; for the fearful misconduct and faults to which men who have named the name of Christ are frequently left; for the want of that solid peace and enjoyment, of which believers often complain; and for that conformity to the world in its pleasures and vanities, which distinguishes many who would be offended, if their christian character were called in question. These things were matter

already furnished, and we hope he will follow them up by others; and that other correspondents, as they have opportunity will also do something in this way. If our time for reading was less limited, we should ourselves endeavour to furnish our readers with more reading similar to these extracts.

of complaint and lamentation in the days of Owen; and are no less so now. It is true we have a larger portion of public zeal, and of bustling activity in promoting the interests of religion. This is well; ought to be encouraged, and must be matter of thankfulness to every sincere Christian. But the deceitfulness of sin may operate as effectually, though less obviously in many, whose zeal for the *Lord of Hosts* may appear very prominent, as in times when such exertions were not made. It is much easier to subscribe money to a religious society; to make a speech at a public meeting, and to unite in plans of associated usefulness, than to sit in judgment over our hearts, or to correct aberrations of conduct, spirit and disposition. There may be public, professed warmth, and great inward decay. There may be, in short, a merging of individual, secret religion, in the bustle and crowd of general profession and public life. These things are suggested, not for the purpose of discouraging public exertions and associations for the diffusion of the truth; but for the purpose of leading men to consider that, in our circumstances, genuine Christianity is not necessary to do many things, which are now the objects of public approbation; and that such things, however excellent in themselves, are but a poor substitute for a life of holy obedience, and of conversing with ourselves and with heaven.—*Orme's Life of Dr. Owen.*

EVIDENCE OF A PERSON BORN AGAIN OF THE HOLY SPIRIT. A gradual understanding and feeling of the truth as it is in Jesus—mourning over past deficiencies, and present insensibility—habitual desire after scriptural knowledge, faith in Christ, love to God, and holiness of heart and practice—a conscientious attention to secret prayer, and the means of grace in general—watching over the mind and heart—self denial in many things which were once esteemed as innocent, or indulged in without remorse—dependence on the atonement and intercession of Christ, and on the teaching and other operations of the Holy Spirit, in order to a more satisfying enjoyment of the blessings promised in the gospel, and the promotion of the divine glory.—*Religious Magazine, No. 10.*

THE PERFECTION OF PREACHING.—It is the perfection of preaching, to enforce practice doctrinally, and to explain doctrine practically.—*Review of Dealtry's Sermon.*

[We are so well pleased with the sentiments expressed in the following extract of a letter recently received, that we cannot well resist our inclination to give it to the readers of the Monitor. Although it does not appear to have been designed, by the writer, for the public eye, yet we trust he will excuse us for the liberty we have taken in making it public. The writer is unknown

to us, and we judge from his letter that he is not a member of the Associate church, but in our estimation, the sentiments he expresses are founded in the word of God, and this is to us a sufficient recommendation of any man, come from where he may, provided always, that his practice corresponds with his profession.]

TO THE EDITOR OF THE RELIGIOUS MONITOR.

CENTRE CO. PA. SEPTEMBER 11, 1829.

SIR—I happened to lay my hands on a religious paper called the "*Philadelphian*," some days ago, wherein I observed some strictures passed upon some remarks made by the "*Monitor*:" I have been thereby induced to apply to have it sent on to me, as I have reason to believe it to be a Magazine that will afford me such religious information as I have for a long time wished to see published—a defence of the ancient principles and doctrines of the Presbyterian church, by "contending earnestly for the truth once delivered," as well as exposing and refuting the abounding errors of the present day. Although I am in favour of some of the religious and benevolent associations that are on foot in our day, such as the Missionary, Bible and Tract Societies, because the duties enjoined by them do not, I conceive, come in conflict with any of the injunctions prescribed by *Divine authority*, but are rather a very eminent and distinguished fulfilment of many of them, in this our gospel day. But still I am not satisfied with the *manner* in which they are conducted, by making those invidious and aristocratic *distinctions*, by pecuniary contributions of life members, life directors, &c. The church of Christ has no need of any such mercenary props; she has heretofore spread and flourished, and she can only now be expected to do the same, by leaving her under the management and government of him who has the government on his shoulders.—All regulations which are calculated to produce an unfair influence in its members, will operate against its welfare and stability.

With respect to the matter of the Tracts, I think they ought to contain not only sound doctrine, but also to furnish suitable armour for the weak, the ignorant, and the young, (as well as the wicked,) to put on in this evil day of abounding error, which will enable them to distinguish between good and evil, truth and error; without which they will become an easy prey to their subtle and vigilant enemies. The Sunday school must be, I presume, without divine authority; because it enjoins duties which come in conflict with those prescribed by the same authority; viz. the law of God says, it shall be the Sabbath of the Lord thy God in all thy *dwellings*; the Sunday school prescribes associated exercises by families, or parts of families, *leaving* their dwellings for that purpose. The pa-

rents or masters of families are *only* authorized to have the care and religious government of those committed to their charge, upon that day, when not attending upon the public ordinances of the church; and that in their respective *dwellings*: the Sunday school authorizes them to be placed under the direction and instruction of any other person, &c.

FOR THE RELIGIOUS MONITOR.

BIBLE SOCIETIES.

MR. EDITOR:—When writing that part of the subject of Trying Providences referred to in the number of the Monitor for September, in which, after showing that the popular scheme for extending the knowledge of revealed truth, viz. Bible Societies, &c. was conflicting with divine authority, I chose to abide by the latter, I was perfectly aware that my decision must be exceedingly unpopular; nor do I know at this moment whether there be ten persons in the United States of the same mind. I have carefully examined the ground I have taken for years past, and feel satisfied that it will support me. I pray God that neither flattery may allure me, nor threatening intimidate me to forsake it.

If any among the multitude have pity for me, I beseech them to show it by proving that Bible Societies, as presently constituted, is *the way which God has appointed in his word* for distributing the scriptures; your correspondent D. does not appear willing to undertake this. "The expression" they have no authority from scripture, he says, "is *PERHAPS* saying too much." p. 158. In the next page he says, "one scripture, with those already given, will support him and support other valuable writers, *and support Bible Societies too*, viz. 'Let all things be done to the use of edifying.'" 1 Cor. xiv. 26.

If it were allowable to separate the text from the context, it would plainly be impossible to count how many societies it might support; but since this is not the case, we must understand the Spirit of God as speaking to *the CHURCH*, what she *as SUCH*, ought to do within *herself*. The scope of the chapter is to rectify the disorders which had crept into the public services of the sanctuary, which are mentioned in the same verse with the words above.

Before any text can be rightly applied to the Bible Societies of our times, it ought first to be shown that they are *KNOWN* in the Bible. No person dreams of deriving authority from any law or act passed in our Senates, and Assemblies, to those Societies which are not *known in law*. They must first be made known in law, or in other words, be incorpora-

ted before any law or act whatsoever can be interpreted as having any respect to them at all.

Now the Bible knows nations and families, and the church, and what it says can be fairly interpreted as having respect to each of these. But does it know our Bible Societies? I have already said it does not, and if in this I am correct, neither this text nor any other can be fairly understood as having any reference to them at all.

I see nothing else in D's. paper that needs any notice. But yourself, Mr. Editor, have said, page 182, "But in addition to what D. has advanced, it may be said that all Protestants are agreed as to the duty of circulating the scriptures, and that all have adopted the version now in common use; therefore it is the duty of all to unite in circulating them as extensively as possible." I remark that this does not immediately affect the question, because Protestant is a designation of the Reformation church. By "all Protestants," I apprehend is meant the different sections of that church; the Lutheran, Dutch Reformed, Presbyterian, &c. Were all these united in circulating the scriptures, they would be one church still. How much soever the church can do in this work, she will not be able to do more than her duty, nor so much.

But the proposition may be objected to on another ground. If *agreement* as to the duty of circulating the scriptures, and the version in common use, be a sufficient warrant to unite for that purpose, will not agreement about other church duties equally warrant to unite about the doing of them? May not all of them unite for prayer? May not all Calvinistic churches unite together in preaching the doctrines of grace?—All Presbyterians, in administering church government?—This is farther than we of the Associate church have been willing to go.

Another difficulty that would lie upon such an union of Protestants, would be precisely that complained of in your remarks on continuing in connexion with the American Bible Society. We should not be allowed the metre version of the scripture Psalms. To all that extent to which the different denominations can be aiding to each in this work, without sacrificing principle, they can go with equal facility without any different organization, as with it. Here I would stop and look up for the blessing on *obedience to his own command*, and wait to see what it will bring forth.

EGO.

REMARKS.

In our last number we designedly refrained from giving an opinion, on the subject of controversy between Ego and D., and barely attempted to give some things, which had been,

or which might be said, on both sides of the general question. Not because we would shrink from an expression of our sentiments; but through fear that we might be instrumental in promoting error. We hold it to be a duty to hold fast truth, when once attained, at all hazards; but we should take heed that we do not offer the sacrifice of fools, by our ignorance or rashness. We can cordially join with Ego in calling upon those who condemn the view he has taken of Bible Societies, to prove that they are "constituted in the way which God has appointed in his word for distributing the scriptures." It is the stumbling block of the age, to act from feeling, or from the sudden impulse of some exciting cause, without regard to the word of God, and without stopping to ascertain the difference between human and divine institutions. It is as criminal in the sight of God for us to engage in any service not prescribed in the word, as it is to neglect the performance of known and commanded duty. It was in this very way of doing good, without authority, that the Roman Catholic church added one abomination to another, until she became "drunk with the blood of the saints." And the inducements held out in the present day to raise funds for the support of the numerous "self-constituted and irresponsible aristocracies" which have sprung up in the church, so strikingly resemble, in principle, though not in form, the sale of indulgences, by that "mother of abominations," that the most alarming consequences to the cause of truth and righteousness may be apprehended, unless a reaction should be produced by the good providence of our God.

It is perhaps proper to mention, for the information of new subscribers, that Ego's arguments, in support of the view he has taken of Bible Societies, are contained in our fifth volume; and those who take an interest in this subject, and who commenced their subscription with the present volume, would do well to avail themselves of these arguments, by procuring the fifth volume.

FOR THE RELIGIOUS MONITOR.

REMARKS

On a Proposal to publish a New Edition of the Bible with the Apocrypha, by Messrs. Towar & Hogan, Philadelphia.

SIR,—Having noticed a proposal, bound in the third volume of the new edition of Henry's Commentary, by Towar & Hogan, for publishing a new edition of the Bible with the Apocrypha, I take the liberty of giving a few hints, with your permission, through your Monitor, to those gentlemen and the public, on that subject.

It is very pleasing to me, and I believe to many of my brethren, particularly of the Associate church, subscribers for the new edition of Henry's Commentary, to see that the above gentlemen propose to print and publish an edition of the scriptures, in conformity to the beautiful specimen they have given us of that work; and from what these gentlemen have already done, in respect to the Commentary, I have no doubt but the performance will fully come up to the proposals.—But printing and binding with the scriptures, the Apocrypha, is not so agreeable to my mind.

These Apocryphal books, Protestants confess to be uninspired. None of the writers of the New Testament mention them. Neither Philo nor Josephus speak of them. The Christian church was for ages a stranger to them. The council of Laodicea, when they received the books of scripture, as of divine authority, did not receive them. These books themselves do not lay any direct claim to inspiration—they were professedly written after the days of Malachi, and before the time of John the Baptist; in which period, according to the universal testimony of the Jews, the spirit of prophecy had ceased, and this appears to be according to what is written in Malachi, iv. 4. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Moreover these Apocryphal books are full of contradictions, fables and lies.

To incorporate such things with the oracles of the living God, is ensnaring to the young, the ignorant, and the unwary—casts a shade of doubt over the inspired word—helps forward the cause of Infidelity, and strengthens Popery and superstition.

At a time like the present, when both Deists and Roman Catholics, are using such efforts to put the Apocrypha and inspired scriptures on a level, and when so much light has been thrown on the Apocryphal question, and when such a firm and bold stand has been made, as by the Edinburgh Bible Society, and Dr. Thomson, and some others in particular, against Apocryphal imposture and abomination, it is a shame for Protestants to buy, or print and bind, the Apocrypha with the Bible.

If in the Edition of the Bible now in progress, the editors had inserted Canne's Marginal References, in place of the Apocrypha, I am convinced it would have been much more acceptable to a large share of the Protestant public.

I do not say the Apocrypha should not be printed, bought, sold or read; there can be no objection to printing and binding it by itself, in a small volume, altogether detached from the Bible. In this manner, the curiosity of readers, or their

wish for acquaintance with that fragment of history, that might be gathered out of the Apocrypha, would be gratified, without involving the unhappy consequences, of either appending it to, or mixing it with, the books of scripture. The volume of the Bible should never be swelled with such stuff as the Apocrypha contains.

D.

Selections.

ZUINGLIUS, THE SWISS REFORMER.

[Abridged from the account in Blackwood's Edingburgh Magazine.]

We live in an age which pre-eminently affects the title of philosophic, inquiring, enlightened,—and which proceeds to establish its claims by six-penny treatises on science,—unworthy of even the sixpence; by insolently scorning and traducing every principle and institution valuable to our country; and by putting out the lights of moral experience with the one hand, and the lights of religion with the other. Who are the heroes of popularity among us now, and what are their expedients for fame? The men [and the women] who run from the public assembly to the hovel, looking only for the means of public convulsion in both; turning with the speech of party-contumely and convicted baseness on their lips, to inflame the paltry irritations of the poor against their betters, into furious vindictiveness, against the whole constitution of civil society.

But the great object of their attacks, is Christianity; and this they attack through its most perfect form among ourselves. The hedious superstitions of Popery, that compel men to shut up their Bibles, bow down to a stock or a stone, and be the slave of a priest, adverse as all such restraints are to the vaunted love of universal freedom in the mouths of those traitors—become instantly entitled to their protection, when, through them, they can shake the Protestant Church. To show by what struggles that Church was erected, we shall give, from time to time, brief narratives of some of the founders of the Reformation. The Apostles were commanded to go forth, not in the strength of human powers, not relying upon genius, eloquence, or authority, but in the strength of the gospel; and they conquered, where the noblest powers of man would have been as the dust of the balance.

The command was given for all times, as well as for the apostolick age. While it declared, that the great work of God was not to owe its triumph to any vanity of man, it declared, that simplicity, sincerity, and moral courage,—qualities that may be found in every rank of men, however divest-

ed of the more showy gifts of nature or of fortune, are enough to achieve the hallowed and immortal successes of the gospel.

No Christian can be suffered to shelter his indolence under the pretext, that he has not the brilliant faculties which influence the world. The mightiest changes that the earth has ever seen, were made by men whose chief talents were, love of truth, love of man, and love of God. The life of the first Reformer of Switzerland is an illustrious example.

Ulric Zuinglius was the son of a peasant of the Swiss valley of Tockenburgh. He was destined for the church, and was sent successively to Basil, Bern, and Vienna, where he acquired the meagre literature usual in the fifteenth century, in the eighty-fourth year of which, on the 1st of January, he was born. After four years residence at Basil he was ordained by the Bishop of Constance, on being chosen by the burghers of Glaris as their pastor. From this epoch commenced his religious knowledge. It occurred to him, still in the darkness of popery, that to be master of the true doctrines of Christianity, he should look for them, in the first instance, not in the writings of the doctors, nor in the decrees of councils, but in the scriptures themselves. He began to study the New Testament, and found, what all men will find, who study it in a sincere desire of the truth, and in an earnest and humble supplication to the God of all light and knowledge for wisdom, that in it was wisdom not to be taught by man.

In this study he pursued a system essential to the right perception of the Scriptures. He was not content with reading over the text, he laboured to investigate its difficulties. He studied it in the *original*, and with so much diligence, that to render its language familiar to his memory, he wrote out the entire Greek of St. Paul's Epistles, and crowded the margin of his manuscript with notes of his own, and observations from the Fathers. As his knowledge grew, he was astonished to find, that some of those doctrines of the Romish Church, which he conceived fixed as fate, were not discoverable in the New Testament. To clear up his perplexing doubts, he peculiarly examined the texts on which the Canon of the Mass was declared to be founded; but by adopting the natural rule, of making scripture its own interpreter, he convinced himself of the feebleness of the foundation. In the works of Bertram on the Eucharist, he found opinions in the ninth century, opposed to those of the papacy. In Wickliffe's writings he found fatal arguments against the Invocation of Saints, and Conventual Vows; and in those of Huss the Martyr, open and resistless reprobation of the tyranny of the papal power, and the temporal ambition of the Romish priesthood. To eyes once opened by the book of all holiness and wisdom, the de-

lusion rapidly gave way on all sides. From seeing that the doctrines of the Romish Church were grounded on perverted interpretations or imperfect knowledge, he turned to its practices in unaccountable contrast with the inspired denunciations of the worship of idols, he saw the people bowing down to images, and attributing the power of miracles to pictures, statues, and fragments of the dead. He saw the scriptures on one hand, proclaiming ONE MEDIATOR, and one alone. He saw papacy on the other, proclaiming hundreds and thousands in saints, statues, and bones. One sacrifice, once offered for all, "without money or without price," was the language of inspiration. A thousand, a million sacrifices every day, and for the individual who purchased them, was the act of popery. "Be not lords over God's heritage," were the dying words of the Apostle. "Be kings, conquerors, rulers of all nations," was the maxim of those who declared that they held their right in virtue of St. Peter's supremacy. "The servants of the Lord must not strive," said the scriptures. "The servants of the Lord must strive, and hunt down, and chain, and massacre those who will not believe that he is the Supreme Depository of the wisdom of God, the Vicar of God on earth, the Spiritual Lord of mankind, the Opener of the Gates of Heaven, the Sentencer of Eternal Misery to whom he will."

It is one of the most admirable features in the character of Zuinglius, that nothing could urge him into precipitancy.—Those truths were irresistible, yet he knew the hazard even to truth, from rashness. He had a double distrust, first, of his own mind, next of that of the multitude. He determined to abstain from all public declarations of his sentiments until they were unchangeable. He kept up a private theological correspondence with a large circle of learned men. But in his sermons he avoided disputed points, and by a course, which, after all, is perhaps the best to shake the strong pillars of errors, namely, by the simple preaching of the essential and precious doctrines of the gospel, he gradually softened the repugnance, and purified the corruption of the human mind. In this course he continued ten years.

Zuingle had been settled as Pastor in Glaris. But he was elevated to be preacher and confessor of the Abbey of Ginsiedlen in the Canton Scheiwtz. The Abbot, the baron of Garoldseck, was an enlightened and literary man. And Zuingle found in him a willing and influential reformer. Zuingle had no sooner proved that sin could not be pardoned by money, than he ordered the motto to be effaced from the Abbey gate, '*Plenary remission of all sins obtained here!*' Zuingle no sooner proved that relics ought not to be worshipped, than they were ordered off the altar and buried in the grave yard.

The nuns were allowed to make their solemn vows, but if at any after time they wished to return home, or to marry, they were allowed to depart. Thus he advanced step by step in reform.

The first appeal of the Swiss Reformer was to his ecclesiastical superiors. To the bishop of Constance, and the cardinal of Sion, he pointed out the errors which it was in their power to correct, but which could not be left, without public danger, to be extinguished by the people.

On the festival of the "consecration of the Angels," Zuingle came out publicly with his sentiments. The concourse of people was immense from the whole range of Switzerland, and they awaited in awful silence to hear the preacher eulogize the "Mighty mother, the holy Virgin," and "the host of glory." But a mightier strength that was to break the power of the idol, was there. With the sincerity and zeal of a new apostle to the Gentiles, Zuinglius presented himself.—

He mounted the pulpit, and thus thundered on their ears: "Blind are ye," exclaimed he. "in seeking thus to please the God of earth and heaven. Believe not that the eternal, He whom the heaven and the heaven of heavens cannot contain, dwells especially here. Whatever region of the world you may inhabit, there He is beside you. He surrounds you, He grants your prayers if they deserve to be granted. It is not by useless vows, by long pilgrimages, by offerings to senseless images, that you can obtain the favour of God—that you can resist temptation—repress guilty desires—shun injustice—relieve the unfortunate—or console the afflicted. Those alone are the works that please the Lord.

"Alas, alas! I know our own crime. It is we, the ministers of the altar—we who ought to be the salt of the earth, who have plunged the ignorant and credulous multitude into error. To accumulate treasures for our avarice, we raised vain and worthless practices to the rank of good works, until the people neglect the laws of God, and only think of offering compensation for their crimes instead of renouncing them.—What is their language? Let us indulge our desires—let us enrich ourselves with the plunder of our neighbour—let us not fear to stain our hands with blood and murder. When all is done, we shall find easy expiation in the favour of the Church.

"Madmen! Can they think to obtain remission of their lies, their impurities, their adulteries, their murders, their treacheries, by a Litany to the Queen of Heaven! Is she to be the protectress of all evil-doers? Be deceived no longer, people of error! The God of Justice disdains to be moved by words which, in the very utterance, the heart disowns.—

The Eternal Sovereign of Truth and Mercy forgives no man his trespasses, who does not forgive the trespasser against himself. You worship the saints. Did those sons of God, at whose feet you fling yourselves, enter into heaven by relying on the merits of others? No—It was by walking in the path of the law of God, by fulfilling the will of the Most High, by facing death rather than deny their Lord and Saviour!

“What is the honour that you ought to pay those saints? Imitate the holiness of their lives—walk in their footsteps—suffer yourselves to be turned aside by neither seduction nor terrors.

“But in the day of trouble put your trust in none but God, who created the heaven and earth with a word.

“At the coming of death, invoke no name but that of Christ Jesus, who bought you with his blood, and who is the ONE and ONLY MEDIATOR between God and man!”

This discourse struck at all the pillars of popery at once.—Absolution for money—pilgrimages—the worship of the Virgin—and the intercession of the saints. It was listened to in mingled astonishment, wrath, and admiration. Its effect upon the multitude was to inflame, in some instances, the jealousy which no prudence of the pastor could have stifled; of the monks, some were indignant, yet many heard in it only the doctrines that had been the subject of long meditation among themselves. In some instances, the conviction was immediate and complete, and pilgrims who had brought offering to the shrine, now refused to join in what they had learned to be an act of impiety, and took their offerings home.—The great majority were awakened to a sense of their condition, and, from that hour, were prepared to abjure the crimes and superstitions of Rome. But, like the light that fell on St. Paul in his journey, the fullest illumination descended on the preacher himself. Others heard and acknowledged the voice of Heaven; but it was to the preacher that the words of God came with living power. From that day forth, he was no longer the same man. His energy, intrepidity, and defiance of the common obstacles of Christianity, in the popular prejudices and the tyranny of the Popedom, raised him to the highest rank of the champions of the gospel.

The mind of this great man, deeply imbued with Scriptural knowledge, by his ten years' residence in his pastorship of Glaris, and farther maturity by his three years' enjoyment of the literature and association of the intelligent members of Gineidlen, was now prepared for the sterner duties of a leader of the Reformation. Through the advice of Myconius, a Greek professor in the school of Zurich, whom he had known in the convent, Zuingle was chosen preacher in the Cathe-

dral of Zurich, Dec. 4, 1518, a memorable period, one year from the commencement of Luther's preaching at Wittemberg.

In his new office the preacher lost no time in giving evidence of his vigour. It had been the custom to restrict the Scriptural teaching to the Dominical lessons, portions of the text marked out for the Sundays and saints' days. Zuingli declared that he would take the whole of the sacred volume and explain it in succession, that the entire Scriptures might be made familiar to the people. He over-ruled the objections that were made to this formidable innovation on the practices of the Romanists; and on the first of January, 1519, the first day of his 35th year, he commenced his course of Scripture lectures. From various motives, he was attended by a multitude of all ranks, and exercised the functions of a teacher of the truth with the boldness of a sacred servant, accountable to but one Master. In his course of exhortations, he struck at the prevalent crimes of all classes; the partiality of the magistrates, the violence, licentiousness, and intemperance of the lower ranks, and the national guilt of ambitiously espousing the cause of sovereigns for aggrandizement, and the old and peculiar crimes of selling the services of their armies to strangers.

He was fiercely threatened for his exposure; but his fortitude never relaxed, and he persisted in the plain and direct reprobation of every practice obnoxious to Scripture. He was described alternately as a furious partisan, and as a furious fanatic, as the prey of a mad enthusiasm, and the accomplice of dangerous designs against the state. But his sincerity, guided by his prudence, gained the day. And all men, distinguished for honour and intelligence, were soon ranged on the side of the hallowed and intrepid teacher of the truth.

The history of the Reformation derives its value to us, not more from its noble display of principle and character, than from its instruction in the mode by which religion is to be best recovered from a degenerate age. The study of the Scriptures was the light that led the Reformers to knowledge; and the knowledge of the Scriptures was the great instrument by which they laboured to break the Popish fetters from the public mind. We find all the preachers devoting their whole strength to the making known the inspired word, and that alone. The Reformer of Zurich, a man acquainted with a vast range of the literature of his days, yet brought into the pulpit only the elucidations of the Bible. "On my first arrival at Zurich," says he, "I began to explain the Gospel according to St. Matthew. My next labour was the Acts of the Apostles, in order to show how the Gospel had been

diffused. I then proceeded to St. Paul's first Epistle to Timothy, which may be said to contain the rule of life to a Christian, to clear up the errors introduced into the doctrine of faith. I then interpreted the Epistle to the Galatians, which was followed by the two Epistles of St. Peter, to prove to the detractors of St. Paul, that the same spirit had animated both Apostles. I then commenced the Epistle to the Hebrews, as making known, in its full extent, the benefits of the mission of Christ. In all my discourses, I avoided indirect modes of speech, artful turns, and captious arguments. It was only by the most simple reasonings that, in thus following the teaching of our Lord Christ, I attempted to open every man's eyes to his own disease."

Those expositions of doctrine have a value measureless beyond even their historical interest. They give us the sincere impression of the Scriptures as they stamp their immortal truths on the minds of men newly awakened to a sense of religion. We see how deeply and purely the wisdom of the Scriptures speaks from the beginning to every man who will fully bring his heart to their study. In human science, the progress is gradual; every succeeding generation discerns error in the midst of the brightest discoveries of the past.—But here truth is developed at once,—the first generation acquires a knowledge not to be surpassed by the remotest that is to be born. If intellectual science rises like the sun from the verge of the earth, by light upon light towards the meridian,—spiritual science, like the light that heralded the birth of the Messiah, bursts upon us at once from the zenith, and fills the midnight with celestial glory.

Zuingli had now triumphed nobly, and the fruits of his success were rich and rapid. He had by his conference with the Catholics obtained the opportunity which he so long wished for, that of declaring himself in the presence of the great body of the clergy, and showing with what ease the truth could put down the falsehood. His learned and holy habits had been well known; but the manliness, dignity, and Christian mildness, exhibited by him on this trying occasion, excited high public homage. The Reformed were proud of a leader who showed, that neither in learning nor intrepidity he would fail them. The wavering between both opinions was decided by his palpable superiority; and even among the prejudiced partisans of Rome, there were men who acknowledged the force of unexpected truth, turned to the neglected Scriptures, that alone can break the chains of the mind.

But, for the time, the great Reform proceeded effectually, because guardedly. The relics were taken from the Churches, and interred secretly, to avoid disturbing the remaining

prejudices of the people. The tolling of bells for the dead, and in storms, with other superstitious ceremonies, was discontinued. The prohibition of images was not made a law throughout the canton; it was more mildly declared, that the matter should depend on the vote of the people. Where the majority desired the removal, the magistrates were authorized to carry it into effect. The natural consequence followed; the images disappeared.

But a grand difficulty remained, the Mass. While this pillar of the Roman worship stood, all true reform was incomplete. Zuingle had, from the commencement of his career at Zurich, openly declared himself against the continuance of a rite, which he had ceaselessly proved to be in direct contradiction to the letter and the spirit of the Gospel.

Scripture pronounces that Christ died once, and that his one sacrifice is sufficient for the sins of those who will in repentance and faith seek for pardon. The doctrine of the Mass pronounces that the Mass is an actual sacrifice; that this sacrifice may be offered every day, in every corner of the earth at once, ten times, or a million times a day; that it may be offered for money; that it may be offered for the dead; that it may redeem from future agonies, men who never had a thought of repentance; that the actual body and blood of Christ are offered up; that they exist in what to the human senses is but a wafer; that the hundred or ten thousand wafers are each the whole and complete body and blood of Christ; that the priest can make his Maker; and that the people should worship, as the Eternal God, what the priest himself will acknowledge to have been but flour and water the moment before consecration; and what to the eye, the touch, and the taste, is but flower and water still!

Zuingle denounced the whole error of this inconceivable delusion; but with his characteristic reluctance to urge the public understanding, he desired to limit his first changes to some alterations in the canon of the Mass, allowing the priests to retain their vestments, and tolerating whatever ceremonies were not decidedly opposed to the spirit of religion. Circumstances induced the Council to delay even those changes for a year. At the close of that period, the rapid intelligence of the public mind had prepared it for the more complete reform, and Zuingle declared the necessity of the entire abolition of the Mass. Yet even then no hasty zeal was suffered to interfere. The Mass was still suffered to be performed. The law was limited to taking off the command, by which priests were to solemnize the rite, or laics to be present at it. It was thus gradually abandoned, until, in the year 1525, Zuingle was empowered by the public will to complete the aboli-

tion of the Mass, and solemnize in its place the Lord's Supper.

The career of Zuinglius was now about to close. But it was still to be signalized by a triumph of the faith. In A. D. 1527, some districts of Bern, the most powerful of the Cantons, petitioned its Senate for the introduction of the system established at Zurich, and for the suppression of the Mass.—The decision was referred by the divided Senate, unto a council of the clergy of Bern, and the other States of the league.

This memorable meeting was held, and among the illustrious names enrolled in it, were these: *Æcolampadius*, Bullinger, Bucer, &c. Zuinglius also was there. After eighteen debates the great majority of the Bernese clergy signed the ten Theses of the Reformed doctrine. Then the "Grand council of Bern" proceeded to act on this decision. And so the Reformed Religion was received by the Bernese, and within four months it was the religion of the whole Canton. But this triumph was purchased by the death of the great leader and light of Switzerland.

The accession of so powerful a state as Bern threw the Catholic Cantons into general alarm. A league, prohibiting the preaching of the Reformation, was made between the five Cantons of Lucerne, Uri, Schweitz, Unterwalden, and Zug.—Protestant ministers were persecuted, and in some instances put to death, and alliances were formed with the German princes, hostile to Protestantism. Civil discord inflames all the bad passions; and the remaining enemies of the Reformation in Zurich and Bern laboured to represent the public disturbances as the work of Zuingle. He suddenly appeared before the Senate, and tendered the resignation of his office. "I have," said he, "for eleven years preached the Gospel to you in its purity; as became a faithful minister, I have spared neither exhortations, nor reprimands, nor writings; I have declared to you on many occasions, how great a misfortune it would be to you, that you should suffer yourselves to be again guided by those whose ambition is their god."

"You have made no account of my remonstrances; I see introduced into the Council, men destitute of morality and religion, having nothing in view but their own interest, enemies of the doctrine of the Gospel, and zealous partisans of our adversaries. These men are they who are now listened to.—As long as you act in this manner, what good can be hoped for? But since it is to me that the public misfortunes are attributed, though none of my counsels are followed, I demand my dismissal, and will go and seek an asylum elsewhere."

This act of noble self-denial, was received by the Council as it deserved. A deputation was sent to entreat him to re-

scind his resolution. But they objected political and personal grounds in vain. At length they laid before him the unquestionable injury that must be sustained by the Reformation, if it were thus to lose its principal champion in its chief seat, Zurich. To this argument Zuingle gave way, and three days after appeared before the Council, and pledged himself to adhere till death to the cause of his country.

The persecutions of the Protestants had awakened the fears and resentment of the Reformed Cantons, and to enforce the treaty by which the Reformed were to be protected, the Cantons of Zurich and Bern determined to blockade the five Cantons. The blockade was contrary to the advice of Zuingle, who deprecated it as involving the innocent with the guilty. At length the five Cantons collected their troops, and advanced towards Cappel, a point where they might prevent the junction of the Zurichers and Bernese. Zurich was thrown into consternation, and when four thousand men were ordered to march, but seven hundred were equipped in a state to meet the enemy. News came that the division already posted at Cappel was attacked by a superior force. The officer in command of the Zurichers, instantly marched to sustain the post. It was the custom of the Swiss, that their clergy should follow their troops to the field, to administer the last consolations to the dying. Zuingle attended this detachment, but with a full consciousness of the hazard.

"Our cause is good," said he to the friends who crowded anxiously round him, as the troops marched out; "but it is ill defended. It will cost my life, and that of a number of excellent men, who would wish to restore religion to its primitive simplicity. No matter; God will not abandon his servants; he will come to their assistance when you think all lost. My confidence rests upon him alone, and not upon men. I submit myself to his will."

Cappel is three leagues from Zurich. On the road, the roaring of the cannon attacking the position of the Zurichers, was heard. The march of the troops was slow, from the height of Mount Albis, and the weight of their armour. Zuingle, agitated for the fate of the post, urged the officers to push forward at speed. "Hasten," he cried, "or we shall be too late. As for me, I shall go and join my brethren. I will help to save them, or we will die together." The little army, animated by his exhortation, rushed forward, and at three in the afternoon, came in sight of the battle. The troops of the five Cantons were eight thousand, an overwhelming superiority. After some discharges of cannon, they advanced to surround the Zurichers, who amounted to but fifteen hundred. The enemy were boldly repulsed for a while, but

their numbers enabled them to outflank the Protestants, and all was flight or slaughter.

Zuingli fell by almost the first fire. He had advanced in front of his countrymen, and was exhorting them to fight for the cause of freedom and holiness, when a ball struck him.—He sunk on the ground mortally wounded, and in the charge of the enemy was trampled over without being distinguished. When the tumult of the battle was past, his senses returned, and raising himself from the ground, he crossed his arms upon his breast, and remained with his eyes fixed on heaven.—Some of the enemy, who had lingered behind, came up and asked whether he would have a confessor. His speech was gone, but he shook his head in refusal. They then exhorted him to commend his soul to the Virgin. He refused again.—They were enraged by his repeated determination. “Die then, obstinate heretic!” exclaimed one of them, and drove his sword through his bosom.

The body was not recognized until the next day, and then it was exposed to the sight of the Catholic army, as the most consummate trophy of their victory. To some it was a sight of admiration and sorrow, but to the multitude a subject of savage revenge. In the midst of shouts over the remains of this champion of holiness and truth, the clamour rose “to burn the heresiarch.” Some of the leaders would have resisted, but the fury of the crowd was not to be restrained. They dragged the body to a pile, held a mock trial over it, burned it, and scattered the ashes to the winds.

Thus perished a saint and a hero, at a time of life, when he seemed to be only maturing for a more extensive and vigorous career. He fell at the age of forty-seven. But he had gone through his course well, he had sowed seeds of virtue in a land barren before; he had let in light on a land of darkness, and his immortal legacy to his country, was strength, wisdom, freedom, and religion!

Miscellaneous.

THE SLAVE TRADE, AND SLAVERY.

Slavery among the Ancients.—Homer often alludes to the custom of kidnapping in the piratical expeditions, and of reducing prisoners of war to the condition of slaves. Athens, on the lowest computation, contained three grown male slaves to one freeman. The treatment which they received, was comparatively mild. If able to purchase freedom, they demanded it of their masters, at a certain fixed price. Only two inconsiderable insurrections are recorded. At one time

they seized upon the castle of Sunium, and committed depredations on the surrounding country. At *Sparta*, the condition of slaves was deplorable in the extreme, and severe times by their means, the Spartan state was threatened with extinction. *Egypt* was early a mart for slaves. Strabo says, that at Delos in *Cicilia*, 10,000 slaves a day, were sold for the benefit of the *Romans*. At Sicily there were very frequent insurrections of slaves. Two consular armies were destroyed in one war. Some of the Romans had from six to ten thousand slaves each. A Roman nobleman being assassinated, four hundred slaves were put to death in consequence.

Adrian was the Roman emperor, who deprived the master of a family of the power of life and death over its members. Constantine abolished personal slavery. Slavery in Europe, in the middle ages, was such as now exists at Poland. Marriage among the vassals was a religious and solemn rite.—They worshipped at the same altar with the lords, &c.

The slave trade and slavery in modern times.

About the year 1500 a few slaves were sent from the Portuguese settlements in Africa into the Spanish colonies in America. In 1511, Ferdinand V. of Spain permitted them to be carried in great numbers. In consequence of the terrible destruction of the Indians in America, Bartholomew de las Casas, a benevolent Catholic bishop, proposed to cardinal Xemines, in whose hands the government of Spain was lodged, before the accession of Charles V. to establish a regular system of commerce in African slaves. This proposal was in order to save the Indians from extirpation. Xemines replied that it would be very inconsistent to free the inhabitants of one continent by enslaving those of another. 1517, Charles V. permitted one of his Flemish favorites to import 4,000 Africans into America. In 1542, he ordered that all slaves in his American dominions should be free. Upon the abdication of this monarch, slavery was revived. The first importation of slaves by Englishmen, was in the reign of Elizabeth, in 1562. Louis XIII. of France, would not allow the introduction of slaves into his American islands, till he was assured that it was the readiest way to convert them to Christianity. The first slaves brought into the United States were by a Dutch ship in 1620, which landed at Jamestown in Virginia. The number was 20.

Abolition of the slave trade.—In May 1772, by a decision of the high court of England, it was declared, that the British constitution does not recognise a state of slavery. In 1785, the Rev. Dr. Packend, president of Magdalen college, Cambridge, gave out as a theme for a prize essay—"Is it right to

make slaves of others against their will?" The prize was gained by *Thomas Clarkson*. In May 1787, a committee of twelve individuals was formed in London to procure the abolition of slavery. In one visit at the ports of London, Liverpool, and Bristol, Mr. Clarkson ascertained the names of 20,000 English seamen, who had perished in the slave trade.—In February 1788, by order of the king, a committee of the privy council took into consideration the subject of the African slave trade. The subject was introduced into parliament in the month of May 1788, by William Pitt. A bill was passed to limit the number of slaves to a ship. In 1792, a bill passed the commons for the gradual abolition of the slave trade, 230 to 85. In 1798, a motion to abolish the slave trade within a limited time was lost 63 to 87; but again in 1804, carried 69 to 36. January 4th, 1807, a bill was introduced into the house of lords for its immediate and total abolition, and carried 100 to 36. In the house of commons, it was passed almost by acclamation; *two hundred and eighty-three* voting in the affirmative, and *sixteen* in the negative. On the 25th of January, 1807, just as the sun reached his meridian, the bill received the royal assent.

United States.—In 1772, the house of burgesses of Virginia, petitioned the British government for permission to prohibit the further importation of slaves into that colony. The petition was rejected. All children born of slaves in the state of Pennsylvania, after March 1780, were free. In the same month the constitution of Massachusetts was ratified, which interdicted slavery. By the constitution of New Hampshire, adopted in 1792, no person could be held a slave; by that of Vermont in 1793; by legislative enactment in Rhode Island, in 1783; in Connecticut a law was passed in 1781, declaring that all persons born after that year should be free, on attaining the age of 25 years; in New-Jersey a law was passed in 1804, declaring that every child born of a slave after July 4th, of that year should be free. In New-York, July 4th, 1827, slavery totally ceased. The United States congress of 1787, enacted a law, interdicting slavery for ever, from the country between the Ohio and Mississippi rivers. January 1st, 1808, the slave trade ceased by the constitution of the United States. In March 1820, by act of congress, all citizens of the United States, who shall be found in the slave trade, and be convicted of the offence, shall *suffer death*.

African Colonization.—In June 1787, the English colony of Sierra Leone was established. The territory lies 8 deg. 12m. north latitude, and about 12 deg. west longitude. In 1794, the settlement was nearly destroyed by a French fleet. In 1807, all the possessions of the company were surrendered to

the British crown. The colony now contains 18,000 inhabitants, 12,000 of whom are liberated negroes. The freight on the shipments made from the colony in 1821, was nearly 100,000*l*.

The American colonization society was formed in December 1816. In 1818, a portion of the African coast was explored by Messrs. Mills and Burges. In 1820, eighty emigrants were sent out. In December 1821, Cape Montserado was purchased, and soon after a permanent settlement commenced. The population of the colony, now exceeds 1,300, of whom 533 were sent out in 1827. Within two years past, about 1,000 slaves have been liberated in the United States, many of whom have been transmitted to Africa.

Miscellaneous.—In Austria, it was declared by royal edict in 1816, that every slave from the moment he touches the Austrian soil, or an Austrian ship, is free. In 1825, a decree was passed by the government of France, declaring that all engaged in the slave trade as proprietors, supercargoes, &c. shall be punished with banishment, and a fine equal to the value of the ship and cargo; officers of the vessels rendered incapable of serving in the French navy; and other individuals punished with imprisonment. In Brazil, it is also to be abolished in three years after March 1st, 1827.

Six Spanish ships were captured in 1826, which had on board 1,360 slaves. One ship of 69 tons, had 221 slaves.—In 1827, a Spanish schooner of 60 tons was captured, having in her hold 220 slaves; 30 soon died. It is accounted a good voyage if not more than 20 in one hundred perish. In the month of January, 1828, 2,100 slaves were landed in Bahia, Brazil.

The traveller Burkhardt, says, that the number of slaves in Egypt, is 20,000; in a plague recently in Cairo, 8,000 perished. In the kingdom of Darfur, in eastern Africa, the number of slaves is about 10,000; in Bornoon, Bagerme, Haoussa, &c. the slaves are about 10,000 to 100,000 freemen. All the Bedouins are well stocked with slaves. In Syria there are but few slaves. From 6 to 800 annually, are brought up by the Turkish officers in Egypt. In the British West Indies, the number of slaves is 100,000. They are constantly decreasing. In the United States in 1820, there were 1,864,833 slaves, and 233,400 free blacks.—[*Quart. Jour.*]

PRACTICAL ATHEISM.

Extract from Dr. Green's Lecture on what is forbidden in the first commandment, taken from the CHRISTIAN ADVOCATE.

“But the class of practical atheists is still much larger.—It comprehends all those “who live without God in the world,”

be the profession of their belief what it may. The apostle Paul speaks of those "who profess that they know God, but in works they deny him;" and the Psalmist declares, "the fool hath said in his heart * no God;" that is, I wish there were none.

Let me for a moment point your attention to several descriptions of character, chargeable with practical atheism, according to the answer of the Catechism now under consideration—

1. Those are to be considered as refusing by their practice to *acknowledge* God, who do not seek direction and assistance from him in the important concerns of life; who form connexions of the most lasting kind, and enter on enterprises and undertakings which are to have a decisive influence on the whole of their earthly existence, and perhaps on their eternal well being also, without ever asking counsel of God, seeking to know their duty from his word, observing the indications of his providence, acknowledging his hand in what befalls them, or looking to him for success, or a happy issue, as that which he alone can grant. In all these interesting concerns and circumstances, "God is not in all their thoughts."

2. Those are plainly guilty of not *worshipping* God, who live in the habitual neglect of all, or any of those exercises of prayer—ejaculatory, secret, [family,] social and public—which were particularly specified in my last lecture. O that men would reflect on the practical atheism of "restraining prayer" before God!

3. Men are chargeable with the guilt of practically refusing to *glorify* God, when they pursue their own honour, pleasure and happiness, in any way forbidden by God; when they perform actions, either civil or religious, from a regard merely to their own reputation or aggrandizement, without any reference to the glory of God, or regard to his laws; when they ascribe the glory of what they possess or do, or the station and power to which they are elevated, to their own wisdom, sagacity, or prowess, and not to the providence and blessing of God; when they are grieved for what disgraces themselves, without any, or little concern, for the dishonour done to God; and when they prefer the profits and honours of this world, to the favour and enjoyment of God, as their chief or highest good. In all this, there is undoubtedly a degree, and in many instances a high degree, of practical atheism. The punishments inflicted on Nebuchadnezzar and

* The words *there is*, are added by our translators. It is plainly a wish, or a feeling, and not a deliberate opinion, which the inspired writer charges on the fool.

Belshazzar, are memorable instances of the displeasure of God, manifested against the sins here described.

4. We may be said not to worship the true God, "as God, and our God," when we draw nigh unto him with the mouth and honour him with our lips, while our hearts are far from him; and when we fail in our christian profession, and in our addresses to his throne, to recognise, in the exercise of faith, our covenant relation to him, and his to us.

In all these ways, my dear youth, the guilt of practical atheism may be incurred: and I must not dismiss the subject without remarking, that a measure of this sin is too often found cleaving to the people of God themselves. Being sanctified but in part, the atheism of their natural state, like other evil principles and propensities, sometimes finds an unhappy, although it be but a temporary indulgence. Holy Job appears to have been justly reprov'd by Elihu, for charging God with injustice, (Job xxxiii. 10, 11;) and a more rash and wicked speech can scarcely be imagined, than that of the prophet Jonah, when he said, in reply to his Maker, "I do well to be angry, even unto death."

As for those blasphemous thoughts or imaginations, of which some of the most pious men, who have ever lived, have most grievously complained, and which are often thrown into the mind, not only without its voluntary choice, but to its utter and instant abhorrence and amazement, they are indeed a great affliction, but while not indulged or approved, they are without guilt in the suffering party. Temptation while resisted is not sin. "The Holy One of God," our Saviour himself was tempted to the awful blasphemy of worshipping Satan; and what he endured in his agony, when the "powers of darkness" were let loose upon him, must have been distressing beyond all our conceptions. He was "tempted in all points as we are, yet without sin." He is "touched with the feeling of our infirmities," and to him should be the special appeal and address of his afflicted people, under the temptations here contemplated.

FOR THE RELIGIOUS MONITOR.

OBITUARY NOTICE OF THE LATE JOHN PATERSON.

"The righteous hath hope in his death."—*Proverbs.*

"It is appointed unto men once to die." This is the immutable decree of heaven, and the power of men cannot reverse it.—"None of them can by any means redeem his brother, nor give to God a ransom for him; that he should live forever and not see corruption." The Apostle observes that death came into the world by sin, and it hath reigned wherever sin has spread itself. But though all must die, there is an immense difference between the

death of the righteous and the wicked. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

To an unregenerate man, death is the King of Terrors, because it finds him with his sins unpardoned. 'Sin is the sting of death, and the strength of sin is the law,' and when the law charges sin upon the conscience it arms death with a mortal sting.—The soul of the guilty sinner is filled with unutterable dismay at the prospect of standing at the tribunal of an offended God, and to him the approach of death is inexpressibly terrible. But to such as have been born again, and have been enabled to live a life of faith on the Son of God, death comes without a sting. Those who have chosen God for their portion are precious in his sight, both living and dying; 'for whether they live, they live unto the Lord, or whether they die, they die unto the Lord.' Rom. xiv. 8. In the time of their utmost need, when every other consolation fails, He supports them by his grace, perfects his strength in their weakness, and causes their faith to triumph amid the ruins of their dissolving frame.

All this was remarkably verified in the case of that happy man, who is the subject of this obituary notice. In the time of health he believed that he was bought with a price, and he sought to glorify God in his body and spirit which were his, and in the time of his last sickness, divine consolations were not withheld. Through the whole of his bodily distress, his confidence in God remained unshaken, and he died in the faith, uttering with his latest breath these remarkable words: 'The blood of Jesus Christ cleanseth from all sin.' These things are mentioned not so much for the credit of the deceased as for the benefit of the living, and as a testimony to the glory of divine grace. They are recorded to show that what God hath promised to do, he is daily doing for his believing people, that others may be encouraged to hope in his mercy. In a word, while they may furnish to those who knew him, a memorial of one who had a very high title to be loved and honoured, they may also exhibit to all an example of christian faith and piety, which may be contemplated with interest and advantage.

John Paterson, the subject of this brief notice, was a native of Roxburghshire, Scotland. Like many other excellent persons, he derived but few outward advantages from his birth and parentage. He was descended from parents in obscure circumstances, and who were remarkable for nothing but their piety. By their dutiful attention, he was brought up in the nurture and admonition of the Lord. Family worship was regularly observed in his father's house, and in this case the prayers of the father were graciously blessed for the benefit of the son.

Mr. Paterson was brought under saving impressions at an early period of his life. When about fourteen years of age, an expression used by his father in prayer, at family worship, was the means of awakening him to a sense of his sinful state by nature. "It pleased God," he said, "by this feeble means to show me how great a sinner I had been." After this he remained for some time in great anxiety about the state of his soul, and the great concerns of eternity. But at length it pleased God to reveal his son in him and he found rest to his distressed soul, by trusting in Christ.

alone for his salvation. From this time forward he took great delight in attending on the public ordinances of religion, and they were greatly blessed to him for his comfort and edification. He has been heard to speak particularly of two sermons, which he heard shortly after he was brought to Christ, and which were the means of confirming him in the faith. The one was preached by a minister still living, from John, iii. 7. "Marvel not that I have said unto you ye must be born again." In the course of his sermon, the preacher was led to discourse of the marks and evidences of the new birth, and it was very confirming to him to feel they had been wrought in himself. The other was preached by a minister to whom he was a stranger, from 1 Pet. i. 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This preacher also discoursed of the evidences of a gracious state; and those evidences which the preacher mentioned, he knew that he possessed.—By these and other means he became convinced that he was a child of God, an heir according to the promise of eternal life, by Jesus Christ, and ever after he was enabled to walk by faith and to rejoice in hope of the glory of God.

Being thus brought to Christ, he earnestly desired to the utmost extent of his ability, to promote the interest of religion and the glory of Christ. Influenced by motives of this nature, he resolved to devote himself to the service of God in the gospel of his Son. He accordingly without delay entered on the studies preparatory to the office of the holy ministry. With almost incredible labour, and unyielding perseverance, he succeeded in acquiring the different branches of a liberal education, and entered on the study of Theology under the care of Professor Paxton. But after prosecuting his Theological studies for about two years, he laid aside the intention so long cherished by him, of taking on him the sacred office. This did not proceed from any diminution of his zeal for the honour of religion and the glory of God; but from an idea that he was not qualified to be a public speaker. Though few men understood the gospel better than himself; yet it must be admitted that he was by no means a fluent speaker; and he judged it would be presumption in him, to take upon him an office for which he thought the Great Head of the church had not given him suitable qualifications.

Having in this manner conscientiously relinquished the idea of prosecuting further the study of Theology, with a view to the holy ministry, he began to look out for a situation as a teacher. But not meeting with any thing to suit his views in his own country, he formed the resolution of crossing the Atlantic, and arrived in New-York, in the fall of 1820. Soon after his arrival in that city, he rented a room and commenced teaching a day school. In this employment he continued till within a few weeks of his death, which took place in New-York, on Friday evening, Sept. 11th 1829. By his integrity, assiduity, and diligence, he acquired the confidence of all who knew him; was enabled to support himself in a very creditable manner; to minister to the necessities of others, and to lay up something for future exigences.

But it was as a professor of religion and a follower of the meek

and lowly Jesus, that the excellent spirit of our departed friend was chiefly manifested. In early life he had joined himself to the Secession church, and on his arrival in this country, he became a member of the Associate congregation of New-York, and in about three years after, he was chosen an elder of the church. The duties of this highly important, but too often thankless office, were discharged by him with the greatest fidelity and zeal. He was indeed "an example to the flock," in all things shewing himself "a pattern of good works." In attending on church judicatories, (a business that requires great command of the temper,) he always conducted himself with great equanimity. He happily combined an ardent zeal for truth, much christian meekness and gentleness. He had learned the apostle's doctrine—the servant of the Lord must not strive, but be gentle unto all men. He seemed to act under the influence of that saying of his Divine Master,—“Blessed are the peace-makers: for they shall be called the children of God.”

He was remarkable for his kindness to those who were in need, and ever ready to distribute to their necessities to the very utmost extent of his ability, and considered it a great privilege to be able to help others. But he laboured no less assiduously to promote the spiritual interests of his fellow men. He made conscience of visiting the sick; an important duty of the eldership, too much neglected in the present day. He was eminently qualified to administer counsel and consolation to the sick and dying. He had been convinced of sin, and had obtained peace through faith in the blood of Christ, and he could speak of its efficacy and recommend its virtue to others. In a word, in his whole conduct through life, he walked with God and studied to adorn the doctrine of God our Saviour, in all things; and all who knew him, can bear witness that he was an example to believers, in all holy conversation and godliness.

As his life had been exemplary, so his death was peaceful and happy. During the progress of his disorder, his mind continued serene and cheerful. God gave him sure pledges of his love and clear evidences of his title to heaven. With death immediately in prospect, he was heard to say with great composure and confidence—“I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” And the last words he was heard to utter, were—*the blood of Jesus Christ cleanseth from all sin.* After this, he gently went from time into eternity, to outward appearance, suffering but little of the pangs and agonies of dissolving nature. He entered the valley of the shadow of death like one who feared no evil, for he had long considered it the high road to an incorruptible inheritance, and had looked forward with a hope full of immortality, through the limited gloom, to the everlasting light and glory of heaven. “And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” A.